

A
HEAVENLY
PORTION.

*Set downe in a Sermon, Preached at
the Funerall of Mistris Frances Sent-
leger, at Smeeth: in the
Countie of Kent.*

*Who as she liued a most religious
and godly life, so shee made a
most happie, admired, and
comfortable ende.*



*By Alexander Lumisden, North-Britane,
Preacher of the word of God, at
Postling in Kent.*

PRO: 10. 7.
*The memoriall of the lust shall be blessed, but
the name of the wicked shall rotte.*

L O N D O N,
Printed by T. C. for Arthur Iohnson, dwel-
ling in Pauls-Church-yard, at the signe
of the white Horse. 1614.

HERAVENLY

P O E T I C M

The first part of the Poem, which is
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By Alexander Hamilton, M.D.
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TO THE RIGHT
Worthy & religious Gentlew:
*Mistris Mary Culpeper ; Alexan-
der Lumisden , North-Britane,
M. of Arte , & Preacher of
Gods word, wisheth in-
crease of all true happines.*

That kingly Prophet Dauid, a man af-
ter Gods owne heart, doth tell vs for our
comfort, Psal: 112. 6. That the righteous
shall be had in euerlasting remembrāce.
*Likewise, Sal: pro: 10. 7. The memoriall
of the Iust shall be blessed, but the name
of the wicked shall rot; as some Transla-
tions haue, The memoriall of the Iust shal
haue a good report: but the name of the
vngodly shall stinke. Which scriptures doe
plainely shew vs, what belongeth to Gods chil-
dren, & what also to the sons of Sathan: Yea,
after they haue both finished their course; The
one to be honoured, and had in remembrance,
and so to be an example for others to imitate:*

The Epistle

The other, to bee abhorred, loathed, and detested, as an unsauory thing.

That holy Virgin, who was the occasion of this Sermon, in her few years, giuing such publicke testimony to all that were acquainted with her, of such a number of Gods blessings, wherewith in mercie he had strenghtened, and fitted her for his owne Kingdome and compaignie, hath constrained, not onely mee, but many others, as well religious Gentlemen, and good Schollers, as worthy Gentlemen, and young Schollers, to write her deserved commendations, (although unwilling to Imprint the same) True vertue (which is the only foundation of Nobility, hath perswaded most men in all ages to admire and honor it, as is to be seene both in sacred and humane Stories.

Gen. 1. 19. Pharo therefore honored Ioseph; Melchisedech loved, honored, and offered to Abraham; The Queene of Saba, great Salomon. Was it not vertue, and Gods great graces, wherewith all Prophets, Patriarkes, Apostles, Martyrs, and true Children of God, were indued, that made them to be honored, and still shalbe had in remembrance, and made as Patrones and examples, to succeeding ages. Manet post funera virtus; Fame is not buried with the body. Vagatur per orbem,

Dedicatorie.

orbem. Flies through the world.

To satisfie the great desire of many, to revive and continue her deserved memory, and to increase or daily renewe your Worships ioy, for such a happy soule, although you find a present want; I am contented that these my labours shall come publike, as a myte, to a great treasure, wherewith (God be blessed, this Land is enriched,) or as a Badgers skinne, amongst the rich & costly Ornaments of the Temple, I haue dedicated the same to your Wor: as most properly belonging to you, the Mother of such a gracious young Gentle-woman; If there be a Zoylus or Momus, I do not so much respect them, as the good matter we haue in hand, and marke I aime at, which is the glory of God, and edifying of his Church; I know Carineta Cauillari promptius est, quam imitari. Easier it is to finde fault, then to doe the like. Accept this in good part, so shall I continue my poore prayers for you, and your religious Kinred, to God Almightye.

Your Worships in Christ Iesus,

Alexand: Lumisden.

Dedication

Almighty Father, who art the author of all life and grace, we thy unworthy servants, do hereby dedicate this our little work to thee, and beseech thee to be pleased to accept of it, and to use it as thou shalt think fit, for the glory of thy name, and the good of thy Church, and the souls of all men. We also beseech thee to give us grace to persevere in the use of it, and to keep us from all sin, and to bring us to the end of our journey in peace and joy. Amen.

Your humble servant in Christ Jesus

Thomas Murney



A HEAVENLY PORTION.

Math: 5.8.

*Blessed are the pure in heart, for they shall
see God, &c.*

All men by nature, seeke happines;
yet there is none can attaine there-
vnto but by grace. My first words or
part of this proposition, is manifestly
proued by the bookes and writings of
old Philolophers, enquiring after that
which they called and esteemed to be
summum Bonum, chiefe good and happi-
nes, placed it, some in riches, some in
honor, some in pleasure, and some in
morall vertues. The second part of this
proposition, is proued and made plaine
out of Gods word, which sheweth vnto
vs, that there is, nor can be, no true Fe-
licitie or happines, in those things,
wherein most men doe seeke, and natu-
rall

All men place thē. But that such things are rather curfings then blessings, causes in the end of woe and misery, then true and permanent felicitie, if they be not seasoned, and tempered by the graces of God; as you may plainly see by the words and doctrine uttered by our Lord and Sauour Iesus Christ, in the Gospell according to S. Luke. Chap:6. beginning at the 24. verse, where he sheweth, That worldly riches, dainty fare, Luxurious diet, Laughter, pleasant sport, vaine-glory, & great reputation, are subiects of woe and eueralting miserie. *Woe* (saith he) *be to you that are rich: for ye haue recliued your consolatio.* *Woe be to you that are full: for yee shall hunger.* *Woe be to you that now laugh: for yee shall weile and weep.* *Woe be to you, when all men speake well of you; for so did their fathers to the false Prophets.* So that you may see, true happines is in none of these, without they be seasoned with grace, howsoeuer most men delight in them. For true felicitie doth consist and stand, in those things, which nature cannot afford, the senses tast, nor worldly reason digest: But proceedeth only of the free gift and grace of God, as is to be seene
in

in this chapter, wherein Christ setteth
downe the high Beautitudes or rules,
of true, perfect, and euerlasting blessed-
nes: Of the which number this that I
haue red, is one of the chiefeft, and is
now our present text to speake vpon:

*Blessed are the pure in heart, for they shall
see God.* In which words, we haue to co-
sider, that in them is set downe, a brieft
and short compend of true Christian
religion. And for the better vnderstan-
ding of them, let vs marke their cohe-
rence, with the verses proceeding,
which I take to bee thus. Our Lord
and Sauiour Iesus Christ, hauing called
his twelue Apostles, to be as it were his
domesticke followers, and eye-wit-
nesse to his words and workes, that af-
terward they might preach and wit-
nesse the same to the whole world. The
same of his word and wonders being
spred abroad all *Siria*, all maner of peo-
ple of all maner of diseases, and sick-
nesses, was brought vnto him, and he
healed them all.

Math. 4.

24.

For these respects I say, a number and
multitude of people hung vpon him, &
followed him, he was so importuned by
them, that he was constrained to retire
himselfe vnto a mountaine, where he

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might,

might, and thought good to giue his Apostles such particular directions and Instructions, as was fit for their comfort and calling; beginning as you may see, Math. 5. 3. at the point of true happines; whereof he setteth downe these seuerall rules, saying; *Blessed are the poore in spirit, for theirs is the kingdome of God. Blessed are they that mourne, for they shall be comforted, and so forth to the 13. verse.* Which blessings, are all so linked and ioyned together, that one of them cannot be left out, nor one without an other. For no man or woman can be blessed, with any true and perpetuall blisse or happines, but such as are pure in spirit: none are pure in spirit, but such as mourne: none mourneth, with a blessed mourning, but such as are meeke and humble: none are meeke and humble, but such as hunger and thirst for righteousness: none hunger, and thirst after righteousness, but such as are mercifull: none are mercifull, but the pure in heart that seeth God the father. And none are pure in heart, but such as are peace-makers: and thereby knowne to be
Gods

Gods children. And none are peace-makers, but such as are at warre with the diuell, the world and the flesh. And therefore suffereth cruell persecution, and shameles reuiling of the wicked, entering into that straight gate, and going vp that narrow way to euerlasting happines. And this, for the cohesion or dependencie of this text, with the precedent and subsequent to the thirteene verse of this chapter.

From which context of scripture, and scope or purpose of Christ in them set downe, we for our further instruction may obserue these lessons following.

First, since true blessednes, and the true way to obtaine or come by the same, is the first point that *CHRIST* our Lord and onely Saviour doth teach his owne Disciples, whom he had elected out off, and from the wicked multitudes of the world, to be teachers to others. It shuld therefore be the first point wee should studie and learne. And like as false and counterfeit happinesse, and ease, or pleasure, is the chiefe end that most men aime at, which moues and guydes the whole actions of their life : So (I say)

should true happinesse bee the But and marke, at the which Christian men must shoot, and true ende towards the which their whole intentions, thoughts, words and deedes, should be bent.

Secondly hence learne, since true happines can not be learned or taught, but that way that Christ taught his Disciples, and learned after that manner as they learned it from him, (that is to say) out of his mouth, and by his only word: Let vs therefore heare him, when hee openeth his mouth, or speaketh by his true prophets & ministers, at such time (I say) Let vs open our eares, when hee and they do open theyr mouth to teach vs true happines, and the way therevnto: As also pray to him to open and vnlock our naturall obdured hearts, as hee did the heart of *Lydia*. And let vs not thinke (and so deceyue our selues) to come to any true knowledge of true happines, by the vaine doctrine of Philosophers, Poets, or other deceiuing writers, not led and informed by Gods holy Spirit. To this purpose, marke what *S. Paule* saith, *Col: 2. 8. Beware* (saith hee) *least there be any man that spoyle you*

A Heavenly portion.

8

*you through Philosophie and vaine deceit;
through the traditions of men: according to
the world, and not after Christ.*

Thirdly, Heare not; since Christ setteth downe other Rules of true happines, then we doe finde that the Philosophers and Wise-men of the worlde doe allowe: And yet neuertheles, he by his maner of doctrine hath drawn in some vnder his obedience, without making great shewe of humane wisdom and learning. Let vs therefore admire in him the Almighty power of Gods spirit, moouing men to obey these things, which their senses cannot feelee, nor naturall wit perceiue; as also, let vs acknowledge him to bee the true God, giuing power to his word, to conuert and turne men from their naturall & worldly *maximes*, to embrace his truth; and belieue his holy word, and that without any inticing speech of mans wisdom, or coloured deceite, and craftie perswasion of Philosophers, and eare-pleasing Orators. In which doing, he should be imitated by all his faithfull ministers that stand in his place, and are set about his busines to gaine soules to God. So did

that Elect and faithfull Apostle of his, that far excelled all the rest of the Apostles, in suffering and labouring by his ministrie in Gods Church: as hee doth testifie of himself, that he followed this manner of doctrine, 1. Cor: 2. 4. *Neither stood my worde, and my preaching in the enticing speech of mans wisdom, but in the plaine evidence of the spirit, and of power. verse 5. That your Faith should not be in the wisdom of men, but in the power of God: And this for the third generall note.*

Fourthly, let vs from hence, marke the difference betwixt true Christian religion and learning: and all other religion or Doctrines of men. And that is, to wit, true Christian Religion and doctrine that hee teacheth, or his faithfull Ministers lawfully called and enabled therevnto, such doctrine as commeth from him and them his true messengers, doth combat and fight against mens naturall senses, and earthly lusts; It doth contradict their natural affections, actions, and corruptions: but all other religions, doth flatter, please, followe, second, & delight the humane sense, and naturall actions of meere naturall men: *Where.*

A Heauenly portion.

9

Whereof we haue an example in the religion of the *Turke*, permitting for content to their brutish senses, pluralitie of Wiues, and faining to themselves an earthly Paradise. And another exaple neerer home, in the religion of the *Romish* Church, permitting bawdy Stewes in their famous Citie of *Rome*, & accepting a yearly rent thereof to his holines, permitting all kinde of masquers, 'dancings, ryots, and Insolence, vpon theyr great Festiuall dayes, whereby mens senses are delighted and drawen away from the rules of true happines here set downe. Thus much of generall notes of true happines, mētioned in this chapter. I come now to a particular consideration and opening vp of this verse, which is my present text, and purpose to handle: *Blessed are the pure in heart for they shall see God.* In which words, for our more orderly proceeding and better vnderstanding of them, there is set downe two things by vs to be spoken of, which are the parts of the text, to wit, First a blessing pronounced by our Sauour his owne mouth to certaine persons; Namely the pure in heart; *Bles-*

Blessed are the pure in heart saith Christ. The second is a reason shewed by Christ, why and wherefore such persons are blessed, or wherein this blessednes doth consist and stand: to wit, in that they shall see God. *For they (that is) the pure in heart shall see God.* So wee haue first the pronouncing of a blessing, and next a reason, why blessed, or wherein it stands.

I will shew you the meaning of the words, secondly, gather the doctrines that ariseth from the words. And Lastly, so neere as I can (by that modell of Gods graces bestowed vpon me, with his assistance and your Christian patience) apply this present text, to this present purpose and occasion.

I came in the first place orderly to speake of the first word, *Blessed*, to shew the meaning thereof, *Blessed*. This word imports much more here then it is vsually taken, and spoken in other places or by men, when they commonly say blessed, or happines: I say, it imports more here then common happines: to wit, a certaine & sure participation of good things, whereby all miseries are auoided,

ded, proceeding not from, fortune, lucke, hap or chance: But from a permanent good wil of him that giueth them. And so blessednes here means, is a soueraigne felicitie, exempted from all woe: and must be vnderstood first according to the nature and qualitie of him who bestoweth it, and then according to the degrees of the same. As, concerning him that bestoweth and giueth it, we see here, that it is the Lord Iesus Christ, God blessed for euer, vnited to mans weake nature, eternall giuer of all things, preseruer and ruler of the same Soueraigne Lord, made subiect to the miseries of mankind. From whence it must follow, that the blessednes here in this text mentioned, is, a holy diuine blessednes, communicated, or imparted by God, in Christ Iesus, to miserable men.

Secondly, it is a spirituall blessednes, granted and bestowed vpon weake, infirme, and fraile wretches.

Thirdly, it is an eternall blessednes, hauing no beginning in our foreseene graces or merits (as the Romish catholicks doe alleadge) suffering no hindrance

rance by our misery, and hath no end in our fraile state, or vncertaine present life. The word Blessed being thus vnderstood and opened vp, we are from hence to obserue these two Lessons for our owne particular vse, First, we are here to note the difference betwixt this blessednesse here pronounced by Iesus Christ, God and man, blessed for euer: And that kind of happines and blessednesse which wicked and worldly men hunt after, as great difference as there is distance betwixt the heauen above, and the earth below: as great difference as is betwixt eternall things that lasteth for euer, and earthly things that doe perish at a moment. Wherevpon we may obserue the nature and qualitie of the pronouncer, being such: we must thinke with our selues, that those whom Christ pronounceth here to be blessed, are farre more excellent then they, who onely Bless themselves in their owne conceit, promising blessednes and peace, where there is none: and are more excellent also, and a great degree blessed, above & beyond, those whom this vaine world and worldly men

men pronounce to be blessed: so that I say, such in Gods sight; in Christs esteeme, and in effect, are far more happy and blessed, how wretched, vile and base so euer they be esteemed of in the world, and made no account of, but as the offcoursing and stinch of the earth.

Secondly, hence learne out of the word Blessed, Since it is God, who giveth, in, and by his onely sonne Christ Iesus, for his cause, to vs his owne children, all true blessednes, (for without Christ, we, and all that we haue are accursed, in our owne nature, as borne) let all and every one of vs be ready to lift vp our hearts, and with the blessed Apostle *Paul* say, as it is in *Ephes. 1. 3. 4.* vers. *Blessed be God, and the father of our Lord Iesu Christ, which hath blessed vs with all spirituall Blessings, in heauenly things by Christ, ver. 4. as he had chosen vs in him before the foundation of the world, that we should be holy & without blame before him in Love.* If we could well practise this, we would account the Blessings which commeth from heauen, and the blessednes which leadeth to heauen, more then all those earthly blessings, whereof men are so desirous

desirous and greedy, and indeed which leadeth the most part to hell and damnation for euer. Thus much concerning him that pronounceth and giveth this blessing. It followeth next, that we consider of this Blessednes, here pronounced, according to the measure and degrees thereof, which is great, and greater hope and happier: and the degrees of this blessednes, may be well noted out of the words of the text, which you may see to be as the holy Ghost noteth them, according to the time of this present temporarie, and changing life: According to the time eternall, permanent in that most happy life to come. In the first, which is this present life, blessednes, is mixed with imperfections, frailties, wants and miserie euen in the best men, and so imperfect, as I may say. In the other and second, this blessednes that then shall be, it shall be perfect, free from all frailtie, miserie, want & Imperfectiō, & so permanent, full and perfect in all respects. This is most cleare to be seene in these words, *Blessed are the pure in spirit* (saith the holy Ghost) denoting this present trā-

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istorie life and time, while as yet they see not God, as afterwards he shall be seene. *For they shall see God.* That is, shall be perfectly blessed for euer, with him, in his eternall happines, and blessed being hereafter. Denoting hereby the time to come, in the which their blessednes is to be augmented and made more perfite then it is now presently.

From hence, that is to say, these degrees of blessednes present, and good, but a blessednes, further to come and better: we may learne a threefold comfort, to wit, that howsoever the world esteemeth vs miserable, that is one griefe, as it appears to men, and howsoever our flesh, is sensible of our frailnes, and weaknes, that is a second, and greater griefe; and howsoever Sathan that great, olde, and subtrill enemy of ours, layeth and holdeth open before our eyes, our manifold finnes and guilt, (that is a third and greatest griefe of all,) to make vs growe and fall into dispaire, and forget eternall happines. Let vs notwithstanding, remember and holde this comfortable point, for a thing infallible, and most certaine;

That

That as our Redeemer saith, Here Gods children are blessed and happy, eue in this present life, (although mixed with some crosse and miserie for their good) but shalbe perfectly happy in the life to come, free & far fro al misery. Yea (I say) Gods childre are blessed & happy in this life. For in their pouertie they are rich, (when those that seeme rich with worldly trash, like the *Ephesians* are but poore) by that Heavenly and hid Treasure of Gods knowledge. In their nakednesse they are clothed with Christs righteousnes. In their persōs they keepe themselues free from many great sinnes by Gods grace, and at their ende in the houre of death, they are refreshed and ioyed with the water of life. Fed with *Manna*, accompanied with God, Christ, all his good Angels and Saints in Heauen, till that last and great refreshing day of the Lorde, that all shall be made full and perfite to them both in soule and body, when they shall praise the Lorde, and sing to the Lambe for euer.

And thus much of this blessednes here mentioned; yea, a present blessednes in this life, giuen & pronounced by Christ

to the pure in heart. Now we goe forward to the other wordes following in the Text, & are to handle or speake as we propounded of them. First of Purenes, in generall; And the of Purenes in hart, which is here specified. As for the signification of the word *Pure*, it signifieth as much as cleane and honest, as fine, neate, & vnspotted, and doth agree properly to cleare water, or glasse, to gold, filuer, and other pure mettals, or vessels made of the same. It agrees also to precious stones, which are transparant, or to polished marble. And from thence the word is borrowed, and transferred to men or women, who liueth honestly without blame. Now as in waters, mettals, and stones, there is a twofold purenes: The one essentiall & perfit, which purenesse giueth the value, and maketh the price to the thing, such as is the purenesse of a true Diamond, of pure golde, of fountaine, or well-water: The other purenes is not so essentiall, but imperfit and outward in shew and externall apparance, as the purenes of a *Brasse*-stone, or of a false Diamond, the purenes of Brasse, white yron, and riuer

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water.

water. Euen so standeth the case with men and women. There be some, which be pure externally in gesture & in shew, like plastered walles. Some againe are more thoroughly pure, & honest, & conscionable, both in their deeds & words, according to a good, sanctified, & well-informed conscience, more then in outward shew & appearance, to be seene of men alone. For to speak of the sort that would appeare to be pure, and are only pure in appearance and shewe, but most polluted and impure, in substance & effect: that is to say plainly, such as are hypocrites. You may read of diuerse sorts of them, who made, and doe make outward shew & profession of religion and holines, but were, & are inwardly, most irreligious, spotted, and polluted. And first, to begin with the *Jews*, amongst diuers sorts, or sectes of religious people, there was one sort of them, who made profession to be the holiest & purest of all men, & were called *Pharisees*, (that is to say) men of learning, appointed to be doctors of the law to others; which kind of men, made profession to be separate, & free, frõ the corruptions of the wicked world,

world, and tooke vpon them likewise to fulfill the law of God perfectly. Their purenes consisted and stood in the righteousness of workes, in Fasting twise a weeke, in giuing of Alms, with sound of Trumpet; In saying of long prayers; In outward washing of their hands, when they came home from Markets, (which they esteemed a polluted place.) And in washing of Cups and Pots, and Brazen vessels, and of Beds: as testifieth Saint *Mark*, chap: 7. 4. in grounding and building them, vpon the Traditions of their Elders, according to the which they framed their liues, & ruled their consciences, more, and rather, then according to Gods holy word & written Law. These men, as they thought themselues pure, and the honestest men that were vpon the earth. So loued they honor much in their titles, & to be called Doctors, and Fathers, *Mathew*: 23. 6. making choise of the chiefeft places, in great Feasts, and highest rooms in publike meetings and assemblies: They were men that were sharpe Censurers of the liues of others, and would haue seen the smallest moate in another mans eye, but not perceiued

the great beame in theyr owne. They honored much the relicques of the martyrs, in building the tombes of the Prophets, and garnishing the sepulchres of the righteous: and yet for this were they but a generation of vipers, as Christ calleth them, *Math: 23. 29.* Like thornes were they, which could not bring forth grapes; Thistles which could not bring forth figges, *Math: 7. 15. 16. 17. 18. 19.* As our Maister said of them, giuing admonition to beware of them, because they were wolues in Sheepes clothing; yea, like corrupted Trees, which could not bring forth good fruite, ordained to bee heauen downe, and cast into the fire. Against whome, Christ Iesus himselfe pronounceth many a fearfull woe, *Math: 23. 15. 16. 23.* I name but two, *Math: 23. 25.* *Woe be to you* (saith Christ) *Scribes & Pharisees Hypocrites; For ye make cleane the utter-side of the cuppe and platter, but within they are all full of briberie, and excesse.* And againe, verse 27. of that Chapter, *Woe be to you Scribes and Pharisees, Hypocrites: for you are like vnto whited tombes, which appeare beautifull outward, but are within full of dead-mens bones, & of all filthines;*

things, verl. 28. So are ye also: for outward ye appear righteous vnto men, but within ye are full of hypocrisie and iniquitie. So that by these scriptures, ye may perceiue plainly proued, that the purenes and religion which the scribes & pharisees professed, was but Impurity, & pollution, hipocrisie, & abomination before God, howsoeuer they professed theselues the most purest and most religious people.

But yet amongst these same Pharisees, did arise another sort and sect of persons which pretended a greater purenes and zeale then others did, & were called from their particular profession, *Zelotes* (that is) zealous of the law of God, and of the libertie of their countrey, most zealous for Gods law, & the *Jewes* prerogatiues: These men did hold opinion, that no custome or Tribute should be payd to *Caesar*; That the Emperour had no right ouer them, who were Gods owne people, and sonnes by lineall discent from *Abraham*, who neuer serued any, and so became factious, and raised tumults and rebellion amongst the people.

For this cause they are called by some Writers, *σιναίται*, & *εὐδαίμονες*, cutthroates,

and after Christes Ascention, became publike persecutors of those that professed true Christian religion, and of the Church which was at *Ierusalem*; Inso-much as the professors were constrained to scatter themselves abroad, *Acts* 8. 1. 2. As *Saule* was, who made hauocke of the Saints goods, putting both men and women in prison, vers. 3. As also cap: 9. 1. 2. For *S. Paul* confesseth himselfe to be one of these, of the strictest kinde of *Pharisees*, a Zelator of the Lawe before his conuersion, *Phil:* 3. 5. speaking thus; *By the Law a Pharisee*, vers. 6. *Concerning zeale, I persecuted the Church: touching the righteousness which is in the Lawe, I was unrebukeable.*

And thus much of the Puritanes, that did professe Puritanisme, amongst the people of the *Iewes*, both for the *Pharisee* in generall, and the Zelator of the Law, such as *Paul* was before his conuersion.

Let vs now come to the Puritanes amongst Christiāns of late dayes, vnto this time, and now: Haue not we of a long time had, and still haue (although daily hee be better and better vnmasked and descri-

described,) the Pope of *Rome*, who esteemeth himselfe to be most holie, and most pure of all men, in so much as hee is nothing ashamed to assume and take vnto himselfe, the title and name of holines, as holy father, and so foorth.

Wee haue also applauding him, and following his doctrine, the holy fathers the Friers, who like proude *Pharisees* thinke to merite and deserue heauen by their purenes and holines, and fulfilling of the Law of God: being in effect nothing but painted sepulchres, full of rotten bones, and deuotion towards the Saints of God. And amongst that popish crew of *Pharisees*, is of late yeares risen vp, an order called *Iesuites*, (alluding in their puritie, by their name, to Iesus our Sauour. Let vs true ancient Catholicks keepe the Name Iesus, trusting only by his merit to be saued, and let them take *Ite*, vnlesse they repent, (*viz.:*) *Ad condemnationem*, Goe you to damnation; for their hypocrisie, and impuritie of life and Doctrine. These men and (Order of *Iesuites*,) as they doe name themselues, take vpon them by theyr Rules and Doctrines, to drawe

and perswade men, *Ad Angelicam Puritatem*; to bee so pure as Angells. And these men seeme to busie themselues much in the examination of their owne and other mens consciences, by auricular cōfession (which filleth theyr purses, and is a ready vent to their shamelesse sworn chastitie) This examining of consciences, they call *Scopare conscientias*, to sweepe the conscience, that there be not found in them any moate, nor any dust, by reason of this frequent confession of theyr sinnes, which like serpents (say they) must be weekly vomited out, in such a sorte (as they would perswade mē by their doctrine) being vncōfessed, or, that same sinne (say they) that is not confessed, calleth backe all the rest, like vnto a mother-Serpent, to whome the rest will returne. So that iustly we may name those Iesuitical Friars, a generation of vipers & serpēts: And to this their pretended sweeping of theyr consciēces, may we rightly apply the parable in the Gospell of the vncleane spirit; of which spirit it is said thus: *Who whē he is gone out of a man, walketh through drie places, seeketh rest, & findeth none, saith to himself, I will re-*

turne vnto mine own house fro whence I came, and when he is come, findeth it empty, swept and garnished: then he goeth and taketh to himselfe, seuen other spirits worse then himselfe, and the end of that man is worse then the beginning. So is it with this wicked generation, I meane of Friars and Iesuities, who the more they cause men thus to purifie, or, do thus purifie themselves by auricular confession, and sweeping of their hearts and consciences, that there be no moate of sinne found in them; The more mischief we see by daily experience, they imagine and deuise, the more treason they plot, the more Kings they kill, and to speake in one word, the more affrōted, shameles, bloody, and cruell traitors they become, to Kings, kingdomes, and commonwealths: so that by their pretēded purenes, they become more impure, polluted, accursed, and to be loathed of all true religious subiects.

But now to leaue the Papist, or Popish Friars and Iesuities, I come a little to speak of such as do not follow, but deny popish doctrine, but holds some other od opiniō. Cōsider a litle I beseech you,

you, the sect called Anabaptists, who following their owne dreames, and peruerting the scripture, take vpon them as it were to frame a new world, where none but the righteous shall remaine, and be of their societie, but do prooue conceited fooles, flattering themselves in the pride of their hearts, and in an ambitious desire to be Kings and rulers, euery one his turne about, in their fleshly lusts, and pluralitie of wiues, in their iniustice and vnconcionable vsurpation of other mens goods, by that their communion of all things alike, which they establish amongst themselves, destroying euery mans propertie of vsing and possessing his owne. And would to God that this kind of impurenesse and doctrine of such men, had neuer bene brought to this land, by such pestilentious and seditious mouthes as theirs be, who from their maister hath learned to sow tares amongst the pure wheate, while the husbandmen were either a sleep, or too careles of their charge, and so haue they gone about to disturbe the vnitie of this our flourishing Church, making

making by their phantasticall, and still borne conceits, the true and holy doctrine of Iesus Christ, lesse esteemed and accounted of by men in the world; as also the true and sincere professors of the doctrine, reproched and slandered: So that we may pronounce iustly against all such hypocriticall purenes, a curse and perpetuall woe.

And that we may learne somewhat for our owne present vse and edification, out of that discourse I haue made vpon puritie, Albeit we be neither Iewes, Iesuites, Anabaptists, nor Brownists, or any such hereticall professors, which doe merit rather the names of Impuritanes then Puritanes: let vs notwithstanding, that we disagree from all these in opinion, and doctrine, yet let vs know, that we are but men and women, flesh and blood, sonnes and daughters of *Adam* and *Eue*, and therefore subiect by nature to all kind of pride, and good conceit of our selues, which doth vtter it selfe, in that we may see many amongst these, which in the sight of men, wold be esteemed of the honestest sort,
and

and purest professors of the word and Gospel, yet subiect to diuers noted infirmities, and some to grosse sinnes, as some to auaritiousnes, or couetousnes, which is the roote of all euill: yea that although they be professors, and goe to sermons diligently, make great shew of religion, seeme to haue their conscience grieued, with putting on of a surplis, crosse in baptisme, kneeling at the communiõ, and so forth: and do at least by word professe to doe all by the written word and conscience. Yea many times some of them wresting scripture to their vse. But let a man fall in their hands, he shall find some of them most vnconscionable, and vnreasonable people that may be: some such I say there be, making shew without substance, whose religion is in word onely, not in action. Others there be, that are called Puritanes, who are sharpe censurers of the smallest oversight as can be in other men, like to the proud Pharisee, but will not abide to be reprov'd of their owne faults: and if they be admonished, will hardly study to mend them: As the common prouerbe is, they see
not

not the end of the wallet behinde, their eye is alwaies to that before, giuen to a sharpe censuring of other mens sins, and spying of the smallest matters in other mens liues. In the meane time, selfe-loue, or pride, or drunkennes, or lying, or oppressing, or scandalizing, lyeth like a beame in their owne eye. Such I say there be of professors amōgst vs, let euery one looke to himselfe, and amend what this doctrine finds amis in him. But for amending of the fault of rash iudgement, which is a most common sinne now adaies, I would exhort so many as heares me, and stands guilty of this sinne, to heare and obey the rule that our Lord and maister the head and Lawgiuer of his Church giueth, in Mathew. 7.1. *Iudge not, that ye be not iudged.* Iudge not before the time, by rashnes: or as the note hath very well to this purpose, we ought to find falt one with another, but we must beware we doe it not without iust cause, and not to seeme holier then other men be, or in hatred to wrong them, but in loue, vpon good grounds, with wisedome in loue, to gaine them, and make them mend, rather

ther then disgrace them, or their profession. With this rule of Christs, ioyns *Pauls* practise, that was a most excellent man, as wel for abundance of great gifts, as diligent vsing of them, who speaketh of this matter after this maner, in that Epistle to the Galathians, chap. 6. verse. 1. *Brethren, if a man be suddenly fallen, or taken in any offence, ye which are spirituall, restore such a one.* But marke how, with scoffing or scandalizing? no: *but with the spirit of meeknes.* A great reason added, that if grace doe not befriend thee better then any thing in nature, thou maist fall in the like or worse sinne, and thou be not ouertaken already, *Considering thy selfe, least thou also be tempted.* Then followeth the exhortation, *bear ye one anothers burden.* Thus much for purenes or puritie in generall

Now to the third I spoke of to be expounded. And that is purenesse in heart. *Blessed are the pure:* what pure? in words alone? no: in outward shew and profession to be seene of men? no: But pure in heart: for from a pure heart proceedeth pure wordes, and pure workes:

workes : that is to say, the heart being purified and holy, as a captaine that commands all the rest of the members, tongue, eye, eare, hand, and foote. Thus *Salomon* did know speaking in the name of God, saying; *My sonne giue me thy heart*, then hee knew all would follow. And the kingly prophet *David*, when he will shew his greatest loue and zeale to praise God, sayeth, *I lift my heart to thee my God*, and so forth. Psalme 25.1. But for better vnderstanding of purenes in heart, we must remember that there is diuerse sorts of hearts, made mention of in scripture: to wit, of a new heart, and a fleshly heart, those both good, and as one: a hard heart, and a stonie heart, those both one, and bad: a new heart, and a new spirit, and that the Lord doeth wash, cleanse, and purifie the old, hard, and soften that heart. I produce but for breuities sake, two scriptures, to proue that I haue said concerning the diuerse sorts of hearts in scripture, washed, purified, & made or created by God himselfe: The first passage is written, in the prophesie of *Ezechi*. 36.25. where the
Lord

Lord speakes concerning the purifying and clensing of his people from filthines and sinne, sayeth thus. *Then will I powre cleane water vpon you, and ye shall be cleane, yea from all your sinnes and I doles will I cleanse you, a new heart also will I giue you, and a new spirit will I put wthin you: so it is God that both giueth the new heart, and putteth in a new spirit. But marke what followeth, I will take away the stony heart, that was their owne naturall heart, and will giue you a heart of flesh: that was his owne free gift, that in mercy he would bestow vpon them. Another scripture to this purpose, is written, P salme 51. verse. 10. where David saith thus; Create in me a cleane heart o God, and renew a right spirit within me. So that wee may perceiue, a pure cleane heart, is not ours, or the naturall mans: no, no, ours are filthy, polluted, and abhominable, vntill such time as God make them pure and cleane, till he clense thē by our secōd birth, by water and the spirit; As Christ said to Nicodemus, the ruler of the Iewes, that came to him by night, Except a man be borne againe by water and the spirit, he cannot see the*

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the kingdome of God, he cannot be cleane, nor haue a pure heart: The way to come by this pure, and cleane heart, I find is prayer, and earnest in calling to God, who not onely is the maker, searcher & beholder of all mens harts: yea of great potentates and kings; but it is he that doeth take vpon him to cleanse the heart, as you heard, Eze: 36. yea it is he only that hath made a promise to doe it: And to this effect hath made a couenāt, to put his lawes in our minds, and write them in the heart, to be our God, and we his people by grace: Heb: 8. 10. *I will put my Lawes in their mind: and in their heart will I write them, and I will be their God, and they shall be my people.* As God hath thus promised to do, & practised before hand, so must we haue recourse to him, and earnestly pray for a purified heart, knowing ours to be from our first birth polluted and defiled: we must then doe as *Dauid* did, 51. Ps. 10. pray thus at all times, saying, *Lord create in me a clean heart.* And what further? *and renew a right spirit within me:* for although God doe cleanse the heart, and leaue it without his spirit and grace, nature will quickly defile and pollute it again. Our

hearts may be compared to our hand, or a glasse, wash or rince them neuer so cleane, in short time they gather new filth and corruption. So without Gods renewing and continuing graces, our harts being purified, should still be defiled. So we must still pray to God for grace, not onely to cleanse them, and purifie them, but by his scripture to keepe them so. The second meanes and way, to get and keepe a pure, cleane heart, is by hearing and obeying Gods word; as is plainly proued by S. Peters words, 1. cap. 1. 22. where he sheweth how and after what maner mens soules are made pure, thus, saying: Seeing (saith he) *your soules are purified, how? by obeying the truth thorow the spirit.* Then he commeth to the effects of a purified heart, which is, *to loue one another with a pure heart, feruently, and to loue brotherly without faimng:* expressing likewise the cause of this, which is the word of God, *being borne anew, not of mortall seed, but of Immortall, by the word of God, who liueth and endureth for euer.* The effects of a pure, and cleane heart, is ioy and solace in the conscience, holy words, and holy actions. For saith Paul, 2. Cor. 1. 12. *for*

our reioycing is this, the testimonie of our consciences, that in simplicitie and godly purenes, and not in fleshly wisdom: for that is contrary to puritie, but by the grace of God, we haue had our conuersation, liued, obeying Gods will and commandement, in the world. And indeed such purified hearts are borne of God and sinne not. As Iohn saith, 1. Epist: 3. cap. 9. *Whosoever is borne of God sinneth not, for his seed remaineth in him, neither can he sin, because he is borne of God: that is, such a purified and sanctified person the grace of God working in him, ouercōmeth nature, and makes him obseane and refraine from sinnes and wickednes, which the vnregenerate runne vnto, the word and spirit effectually working and keeping him vnder obedience. And to end this point; and so the first part of my text, such purified hearts, in their life and words, walke not, nor speake not, nor thinke not as the wicked do, or as we read the stubborne and wilfull Iew did, in contempt and disobedience. But marke what the Lord saith to them, and so to al profane and disobedient, that follow their steps: Ier: 9. 13. 14. 15. v. Because they haue forsaken my law, saith the Lord, which I set before them, & haue not obeyed*

my voyce, neither walked thereafter: 14. but
 haue walked after the stubbornnes of their
 owne hearts, and after Baalims, which their
 fathers taught them therefore thus saith the
 Lord of hosts, the God of Israel; Behold, I
 will feede this people with wormwood, and
 giue them waters of gall to drinke, &c. and
 not cease till I consume them: That is, the
 Lord for their impuritie and disobedience,
 to him and his word, would in his Iustice,
 plague, punish, and consume them: And so
 will he with all others to whom in mercy he
 doth reueale his wil, and send his word,
 that will not regard nor obey the same,
 nor suffer theselues to be purged & purified,
 but notwithstanding of the great aboundance
 of preaching and the light, do wilfully and
 willingly runne at noone daies to damnation.
 And thus much for the first part of our text,
 touching the blessing pronounced by our
 Sauour Christ his owne mouth: to the pure
 in heart. I come now to the second point,
 wherein I must needs be more brieue. For they
 shall see God. In which words, is set downe
 and comprehended the reason of the blessing
 formerly pronouced by Christ: or that, wherein
 this more perfit and
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permanent blessing doth consist and stand, in this; *that they shall see God.* We read of diuerse sights of God, and that he & his son Christ, who both are one, are and were after a diuerse kind of manner scene. For as one saith, the Patriarkes & Prophets were blessed, in that they did see Christ; and so God as man, to be incarnate and made man, to redeeme vs. They did see him by the eye of faith, as *Abraham* saw his day and reioyced. But as *Paul* saith, they did see him, but by or thorow a glasse. The Pharises did see Christ with their bodily eyes, and therefore more miserable, because they would not belecue in him. The apostles did see him, both with the eyes of their body, looking vpon him, and of their mind, by beleueing in him, and so double blessed. We now that liue, see Christ though crucified, and God his father by faith only, but as in a glasse a far, we shall see face to face, and that is the sight that is spoken of to see God, as here in this text, & is that perfit sight of him, so far as shall be possible for the creature to behold and see the Creator, which is and shall be perfit and eternall happines, to be, and liue with him

him: Christ, holy Angels, and all the Saints for ever. To insist further in this point, for our comfort, we are to consider that there is a two-fold vision, or sight of God: one called by some of the learned *Visio viae*, the sight of the way, & meanes that bringeth home to God. The other *Visio Patriæ*, the sight of the country where God is, that is his home, and habitation, with his Saints & Angels. They are happy that seeth the way that bringeth & leadeth home to God: But more happy, that are at home, in heaven, dwelling, neuer to be remoued out of his presence & country. Of these two sorts of visions meaneth *Paul*, when he saith. *Now we see, but in a glasse, then we shall see face to face.* To returne to the first kind of sight of God, which is tearmed *Visio viae*, or as *Paul* in a glasse. In a word, this sight consisteth in true faith and knowledge of God: And thus to see God by sound knowledge grounded vpon his word, and by a true and liuely Iustifying faith, arising from this knowledge: this I say, is only proper to Gods owne elect, his children, who in good time shall come to see him at home face to face, in the fulgure of loyes for ever: And this sight is the gift of God freely giuen,

giuen, by these ordinarie appointed meanes of mans saluation, surmounting farre beyond any naturall sight that can be of him, in his workes or wonders. The word preached, the Sacraments rightly administred, & the holy Ghost infused in the hart, as the earnest of saluation, makes this sure and infallible sight and way to Gods kingdome. I grant God is to be seene diuerse other waies, he doth make himselfe and his sonnes glorious power to be knowne, yea euen to the very wicked men: they cannot chuse but see Gods power, glory, wisdom and maiestie, in all his creatures, where euer they goe or cast their eyes. As *Dauid*, *Pl. 19. 1. 2.* *The heauens declare the glory of God, and the firmament sheweth the worke of his hands: day vnto day uttereth the same, and night vnto night, teacheth knowledge:* and so forth. Where he telleth vs, that his creatures teacheth men there is a God, and such a God as is to be feared and praised: and this shal witnes against those that neglect to follow these waies.

Againe, the sight of God is taught to all men by nature, & to ioyne *Paul* with *Dauid*, witnessing the same. God hath

laid open this sight by his works to natural men, *ro:1.19.* For as much as that which may be known of God, for God hath shewed it unto them, *verse. 20.* For (saith he) the invisible things of God, that his power eternall, and Godhead, are seene by the creation of the world, considered in his workes, to the intent that they (that is the wicked & naturall men) should be without excuse, and because that when they knew God, they glorified him not as God, neither were thankfull, but became vaine in their thoughtes, and their foolish harts was full of darknes. What followed because they would not? when they professed themselues to be wise, they became fooles. These gentiles did see, or might haue seene God, in his workes and nature. Thus much for seeing and knowing of God, by the way here, in this life, which sight is laide open diuerse waies, both to the godly and wicked, but comfortably & most plainly to the godly, who doth see, know, and vnderstand him and his will here in the way, & shall more fully, and perfectly hereafter, when they shall see him (as Christ saith heere in this text) in perfect blessednes in the life to come. I am now to speake of the second kind of seeing
of

of God, or rather being with God, which is said in this text shalbe at home in his owne Countrey, and in his glorious kingdome, called *Visio Patria*.

In speaking of which sight of GOD, in Heauen, two things especially are to be considered of by vs. The first, by what manner of meanes, or what way, that sight of God at home is obtained; (that is to say,) how shall wee come to haue it? For most men will desire it. Since *Bal:* desired to dye the death of the godly, much more would or should men desire to bee with God, & see him, enioy him, and liue with him for euer.

For answer to this first point, concerning the meanes to attaine vnto it, *Augustine* his wordes and direction is to be remembred; where hee telleth vs, that ther is three things required in that person that shall thus see God at home, and be made partaker of his kingdome; *Aug: in lib: de*
debi Deum, qui bene viuit, bene studet, & bene orat; Hee that liueth well, he that studieth well, and he that prayeth well. *Idem:*
 The same *Augustine* in an other place, *in lib: de ciuita: dei.*
 maketh a threesolde distinction of life; to wit, an actiue life, or life of action;
 a contemplatiue life, or, in contemplati-

on alone: and a third, which is both action, and contemplation, put together: To vse holy contemplation, and meditation vpon Gods Lawe is good: A holy conuersation is better, but contemplation and action both put together is best of all. Such are saide to build vpon the true foundation, laide Golde, siluer, and pretious stones: he that liueth a contemplative alone, is compared to him that buildeth siluer, but he that doeth good actions, to him that buildeth gold: but he that doeth both, that is immediately vpon the law of God, & vnto his good meditation, addeth a continuall course of good action: is, and may wel be compared aboue the rest, to him that addeth pretious stones to the building.

In a word, then it is requisite that they must liue, holy, vnblameable, and be of good carriage, and conuersation, whosoever they bee that would come to see God at home in his Countrey and kingdom, so glorious, as saith this text, *Blessed are the pure in hart, for they shal see God.*

Augustine saith, They doe erre whosoever they bee, that affirme they doe know the truth, and yet liue profanely, and

and wickedly; *Errat quisquis, qui se veritatem agnoscere putat: si adhuc nequiter vivit, Deus quem nemo amittit, nisi deceptus*: God is such a one, that no man loseth, but he that is deceiued, *quem nemo querit, nisi admonitus*; whom no man seekes after, but he that is admonished: whome no man findes, but hee that is purged; that is, studieth to liue well.

Augustine in the next place sayeth, *Hee shall see GOD*, that studieth well: they are said to studie or meditate well, who profitablie doe retaine and keepe that which they heare or reade, to the end they may practise and performe the same. For readers & hearers are vnprofitable and hurtfull, both to themselues and others, if they adde not practise, and shall not receyue the blessing which is promised to doers onely.

For further explanation of this point, See in that Epistle of Saint *James*, and wherevnto he compareth such persons, cap. 1. saying; *And bee ye doers of the Word, not hearers onely, deceyuing your owne selues*, cap: 23. *For if any man heare the Word and doe it not, he is like vnto a man that beholdeth his naturall face in a glasse*, 24.

For

For when he hath considered himselfe, hee goeth away, and forgetteth immediately what manner of man he was: 25. But who so looketh in the Lave of Libertie, and continueth therein, hee not being a forgetfull hearer, but a doer of the Word, shall bee blessed in his deepe. So you may perceiue plaine the end of mens hearing, studying, and meditating, is, and ought to be practised, or else vnprofitable hearers, readers, and meditators.

The third thing to be noted is, hee shall see God at home, that praieth well. To this purpose Christ commandeth to Watch and pray, with the reason, *We knowe not at what houre death or Iudgement will come.* And Paul did both often practise, and commaund prayer to be vsed; *Pray continually.* Hee prayes well saith *Augustine*, that in his prayer hath a care of these three, to wit, 1. Attention, 2. Deuotion, 3. Continuation, or perseuerance. *I will pray*, (saith Paul) beholde a purpose to goe on in prayer, & continue that exercise, *with the spirit*, beholde zeale, and deuotion, *But I will pray with vnderstanding*; beholde a care and respect hee had, what to pray for, and not to be igno-

ignorant of that hee prayed for; *Attention, Denotion, & Continuation*, are required: as in prayer, so in the whole worship of God: As appeareth by Christes words: *Ioh: 4. 23. True worshippers shall worship the Father.* These words are referred to continuance of worship, and not giuing ouer. *In the spirit*, that is, to spirituall & zealous worship, seruient without hypocrisie from the hart, & *in truth*. These two, care and attention, that God be worshipped as he hath commanded, no otherwise: and so, both praises and praiers that are acceptable to God, must haue these conditions, and done after this forme.

The wise man *Salomon*, bids vs seeke for knowledge & wisdom; as for treasures, which is more, then a little money or siluer: *Pro. 2. 5. 6. If thou seekest her as siluer, & searchest for her as for treasures,* A promise made, then so doing, we shall finde, *vers: 6. Then shalt thou understand the feare of the Lorde, and finde the knowledge of God;* an excellent and rich promise.

A wise *Phylosopher*, vpon a time, being asked, what was the reaso, worldly men,
so

so vexing, toying and moyling themselves night and day, till their bodies were wasted and wearyed, and yet will they not giue ouer, nor bee wearie, but still continue their course?

His answer was in a word, *Lucrum*; because they gayned by it: the profite made them willing to take paines, and not to be weary. So should wee seeke God by prayer, & continue in his worship, hee should be sought with zealous prayer, & serued without being weary.

*A three-
folde sight
of the E-
lect.*

I proceed to the second sight, to wit, *Visio Patriæ*, a seeing of God in his country, or of his home, and heauenly habitation. *August*: writing vpon *Gen*: saith, That the blessed shall haue a threefold sight of God in heauen, which is his habitation; To wit, they shall first haue a spirituall, or they shal see the blessed spirits and Angels: next, a bodily, or corporal sight of the Redeemer: and thirdly, a supernaturall, or *Intellectuall* sight.

Luk: 9.

For the first, their spiritues and soules shall behold and see with great comfort and ioy, the blessed Angels & spirits of all the faithfull departed: And they exceeding much ioyed at this sight: As
may

may appeare by that ioy and liking *Peter* had, when hee did see onely two; namely, *Moses* and *Elyas*, in the time of *Christs* Transfiguration vpon the mountaine: which ioyfull sight, moued him to desire of *Christ* to dwell there, saying; *Maister, it is good for vs to be here; If thou wilt, let vs make here three Tabernacles, one for thee, and one for Moses, and one for Elyas.* This is the great ioy vpon the first sight.

And if, as saith *Chrysostome*, to see the Diuell, or euill spirits, be a great punishment, and a kinde of hell: Then, to see good Angels, and good spirits, must be great ioy, and the beginning or entring into heauē. The second is, that corporall and bodily beholding of *Christ*, whereby in their spirites, presently they see the humane & naturall body of *CHRIST IESVS*, standing at the right hand of God the *FATHER*; From which glorious sight, doth arise a greater measure and degree of comfort and ioy.

Then commeth the godlie to see in substance, that which was spoken of the Type: *Salomon*, Cant: 3. 11. *Come forth ye Daughters of Zion, and beholde the King Salomon, with the Crowne.*

To

To see then this true *Salomon*, now greater then *Salomon*, euen our Redeemer; thus standing crowned in glorie, and haue accesse to him, must needes be a second and higher measure of ioy to the beholders. *For in thy presence is the fullnes of ioy, and at thy right hand pleasures for euer. Prou: 16. 2.* It is said when *Salomon* was crowned, the people reioyced exceedingly. O what ioy, & greater ioy is it then to see *CHRIST IESVS*, thus crowned with glory in Gods kingdom at home?

1.K. 1.40

When the wise men came a farre journey seeking Christ, and came to him new borne, lying most meanly and basely in a Cratch amongst the beasts, yet did they reioyce, and did offer to him. O how much shall yee reioyce, seeing him that was in the Cratch, cloathed with great glorie, & wearing a Crowne of Immortall glorie?

The third sight, is, that intellectuall & supernaturall glorious sight of Gods Essence, face to face, as *Paul* names it, such a sight, after such a manner, and in such a measure (which notwithstanding shalbe infinite, as is or can be possible:

For

For the glorified creatures, to beholde the glorious Creator. And as *Peter*, 2. 14. saith, to be made partakers of Gods diuine nature. Far beyond that sight of *Moses* or *Peters*, when being clogged with mortallitie, they did see which was glorious also.

This sight shall exceede and goe beyond that of our fore-fathers, before the fall; or that of *Pauls*. For it is saide by him, we shall see him face to face. And by *Peter*, being made partakers of his diuine nature, more then euer man could haue dreamed of; then shal the Elect see so as they shall be *with him for euer*. Yea, and serue him continually, in singing praises to him. Which sight is called the spiritual life, not in respect of substance, but qualities; in so farre, that after those sights, the elect shal spiritually liue, and that without any naturall, or bodilie helps and means, as in this present transitory life; In that life shalbe no need of meate, drink, light, artificall or naturall, candle, starres, sunne, or moone: for God shall be all in all, By which sight and supernaturall knowledge, it shall come to passe, that these *our mortall bodyes shall bee like to his glorious body*. *Phil. 3. 21. and shall*

like the Sonne in the firmament, Dan. 12.3.
and bee made like Angels. Fulgentius,
speaking of this last & most glorious and
super-naturall sight, saith thus; *Sicut per
speculum vitreum vobis visio administra-
tur, &c.* In a looking-glasse we may see
3. distinct things; The glasse, our selues,
and what is neare vs: So by the glasse of
Gods diuine cleernes, wee shall see him,
our selues, Angels, and Saints beside vs:
yea, see *G O D* face to face; not as now,
through the glasse of his *Word*, but wee
shall know him, as we are knowne of his
Maiestie. And to ende in a word, This
sight, shalbe accompanied with all infi-
nite and vnspeakable matters of ioy and
comfort, as wel to all the pores & qua-
lities of the soule, as at the last day to all
the outward partes and senses of the bo-
die; satisfying the Eare with heauenly
musicke, and praises of God, the Eye,
with those ioyfull diuersities of sight.
For food, heauenly *Manna*, & the tree
of life; For rayment, the white and glo-
rious Innocencie of the *L A M B E*, and
this for euer.

And thus much for the handling and
expounding of the second and last part
of

of our Text, the reason of the blessing pronounced by *CHRIST*, to the pure in hart. In which words you haue heard wherein their blessednes, which is perfected in the life to come, consisteth & standeth; to wit, in that sight, and threefold happy sight in the kingdome of God.

Now with your Christian patience, let vs apply it to the present occasion, which by Gods prouidence at this time, hath brought a great many of you to heare, and me to preach in this place.

I say now as Christ said upon the Sabbath day, after that he had receiued and red a parcel of Script: writtē in *Esa. 61. 1.* & after he had closed the booke, and deliuered it to the minister againe, the whole people in the Sinagogue looked vpon him, as you doe vpon me, as he began to say to them of that, so may I well say of this my text, *This day is this scripture fulfilled in your eares.* For that discourse which I haue made in generall vpon this Text, which I thought fit for this purpose at this time, hath bene, and is fulfilled in parte, and no doubt shall bee fully heereafter, at the great day of refreshing; &c.

Ex 3 I

I meane, God hath blessed this parte, with a pure heart, and vnblameable actions, in the course of her short Pilgrimage, blessed her likewise, with a most happy and prepared dissolution; and no doubt therefore doth she now see God, in his glorious Kingdome, there to raigne for euer. To prooue this my particular Application of this Doctrine to be true, by your Christian patience, giue mee leaue a little, to produce such Arguments, as doeth moue mee, and may moue, yea, I am perswaded, shall moue you all to be of my opinion. And wheras some men do speake, (& so they may vpon sure informatiō & true reports) I will not heere vpon make mine onely, (although I know the by the good qualities of the reporters to bee most true) But heerevnto I adde my owne knowledge, what I haue seen and obserued in her good and holie life, and in her most happy, prepared, blessed, and comfortable dissolution. And first I will speake of those things comendable in her, before this her last lingering sicknes: the second shall be of her godly behaniour, all the time of her sicknesse, which was her carefull preparation for death. And the

last shall be of her most sweete, sudden,
and comfortable yeelding vp of her spi-
rit, to God that gaue it.

In describing of her what shee was,
and her time, which was not full sixteen
yeeres, It is necessary that I put you in
minde of her honorable Parentage, her
carefull and religious Education, and
what good qualities shee had got, and
did possesse her by those meanes, in that
short time, which all in great humilitie,
shee did acknowledge, that GOD out
of his great mercie, and singular kinde-
nes, had bestowed vpon her for Christs
sake. Her Parentage and Byrth you
know; She was descended of two ho-
norable, ancient, and worthy religious
Families, to wit, the *Sent-legers*, and
Scottes: Both these Families, as Hysto-
rie, and Records of Antiquitie, cleerely
witnessse, haue done honorable and pro-
fitable seruice to their Countrey, and
the Princes vnder whom they liued, and
receiued imployments, and honors suc-
cessiuely, for many generations.

For the *Scottes*, her Mothers Familie,
rooted in the place, where this gracious
Imp died. It is evidently to be showne,

that
E 3

that for some douzen Generations, and successions, (as I take it, aboue 300. yeares) they haue helde prime authoritie in publicke Employments, as well in their owne, as Forraine-lands, in charge of warre and peace: in place of councell, and Militarie-command, hauing borne the honor of *Publicke-Embassies*, and negotiations, in weighty affayres, and of command and conduct, in chiefe and a-broade. Graced likewise at home, with the dignities and offices of *Lord-Warden of the Cinque-Portes*, Controller of the Kings house, Councillor of State, Lieutenant of the Towre. Besides, which places of honor held by that Familie in former time, the last raigne, and the yeare 88. saw this *Gentlewomans* Grand-father Commander in chiefe of all the Countreies and Forces, drawne into a Camp, at *Norborne*, cōsisting of diuers thousands, well-Armed & wel ordered, to encounter the cōmon-enemie, that came in the eye, with an armie & nauie called inuincible. And in this reigne, is y^e same house supported by such pillars, as with great vertue and reputation, beare eminent charge in the Countrey, hauing raught & got the honor of knight-hood, by the faire

hire way of Militarie service and merit, taking the dignity in the place they commanded, and on the peace they maintained.

For the other Family, her owne name and stocke of *Sent-legers*, they haue bene of full as long continuance (if not longer, as may be scene by monuments and writtes) continuing also in their seuerall successions, in as great & honorable seruices, as any Knights family in the kingdome. In affaires of Ciuill and Militarie merit, both within and without the *English* limites, which their deserued dignities shewe: Some of them being honored with the Royall *Deputy-ship* in *Ireland*, with the noblest order of the Garter, Priuie Counsellors of State, and many Commands in chiefe, in warre-occasions. But in temporall matters, not to giue titles vnto men, yet are they not my giuing, but Famously giuen and gotten by themselves, and theyr owne merites. That most properly belongs to mee, to note the eminencie of Religion, that at this day flourisheth in these Families, where shee receyued her Education in, by her Mother, the *Scottes*.

So as without offence, to the iust re-

prooffe of manie, but to their deserved
 commendations. I may say of them, as
Paul did of the *Berceans*, *Acts*. 17. 11.
These are more Noble. The reason, Be-
 cause they receiue the word with al rea-
 dinesse, and search the Scriptures daily in
 priuate and publike, in their seuerall fa-
 milies, shewing themselves as they are,
 truly honorable & religious, which is the
 onely way to continue a posteritie, both
 to be honoured of many, and blessed of
 God in this life, & after: when the foun-
 dation of the wicked, howsoeuer they
 seeme to flourish like a *Bay-tree*, shall
 soon perish: and neither their name nor
 dwelling be knowne. This *Gentlewoman*
 beeing thus borne, and descended from
 such ancient and worthy Parentage: It
 pleased God in her young yeares to call
 her naturall Father to his kingdome, but
 in mercy to prouide for her, a most kind,
 louing, & religious Father in law, care-
 full for her in euery respect: so as to my
 knowledge, the loue & mutuall affecti-
 on which was betwixt them, was much
 like vnto that of *Ruth* and *Naomi* (which
 is rare to be found) nothing was wanting
 in him, besitting a kinde Father, nor in
 her, as an obedient and louing childe.

The

The next, is that carefull and religious education, which to good purpose, and great ioy of many, was bestowed vpon her from her cradle vward, which by Gods blessing was the onely meanes that she was seene and knowne to be so full and thorowly furnished, both withinward and outward good parts, to the admiration of many. These three which Ethnicks did say, & Gods word also doth informe vs, make men happy: they were euidently each one of them, scene & noted in her: to wit, the goods of the body, mind, and fortune. For *bona corporis*, the goods of the body, her outward natural parts and liniaments were well proportioned, of a tall stature, comely countenance, and of gracie cariage and behauiour. For the goods of fortune, those God by her parents had sufficiently prouided for her, answerable to her birth and yeares. But for the goods of the mind, which is most to be esteemed of, and preferred aboue the rest, say with the Philosophers, and tearme them vertues. For those, they did abound in her, and in them, went before many of greater yeares,

yeares. But call those vertues, true religion, and the graces of God, she was in mercy, indued with a great many of them, for as it was by good Education and Gods spirit, taught and infused in her, so did she in all her actions giue true testimonie and euidence of the same: that I may truly say, theologicall, and supernaturall graces was added to her morall vertues: for had she not that same ladder, which some of the fathers do obserue out of *Peters* words 2. Epist. 1. cap. 4. 5. 6. consisting of 8. steps, and reacheth vp to heauen? For hauing receiued those great and precious promises which was giuen to her, taking paines, to adde vertue to faith, and with vertue knowledge, and with knowledge temperance, and with temperance patience, and with patience godlines, and with godlines brotherly kindnes, and with brotherly kindnes loue. All those and the practise of them, did manifestly shew themselves, in her words and actions, wherefore she was not idle nor vnfruitfull, in the knowledge of our Lord Iesus Christ. In a word, these vertues and graces daily

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daily and houely did she practise: Not
giuen like a great many of the world,
to swearing, to lying, to profaning of
the Saboth, to immoderate, vnciuill, or
vnecessary exercise or spending of
time, to reading of vaine pamphlets,
idle play-bookes, or prophane stories,
or poets: but the sacred Bible, or some
sermons, or bookes of diuinitie. And it
was noted in her, that shee loued to
read vpon no poet, but diuine *Bartus*,
which is both pleasant and profitable.
Betwixt the yeares of twelue and thir-
teene, then, vnder my charge she was
desirous to receiue the holy commu-
nion, her louing and religious Pa-
rents spake to me, to examine, and
make triall of her fitnes for that holy
business: So I did, and although then but
young in yeares, I found her old in
knowledge, in respect of a great many:
and yet shee had a great desire to be
made partaker of the holy Sacrament,
as being able to answere the most ne-
cessary questions belonging to a prepa-
red receiuer, & so receiued. After which
time as shee did grow in yeares, so in
knowledge, & exercise of good things,
her

her behauiour beeing alwaies louing, modest, sober and religious to all people that did conuerse with her, (as a great many of you, and others can testifie with me.) At Michaelmas last, or much about that time, it pleased God to begin to visit her with a sicknes, first an ague, then with a lingering disease, which by little and little did waite and weary her body, called a consumption: (I grāt so it may to the body, but an increasing to her of good things for her soule, and body eternally) during the which time, she was much giuen, to praier, reading and meditation, so long as able in her selfe she wearied not, and when not able to read or hold a booke, yet did shee delight much to heare others: as her father or mother, or some neereſt to her: and in her sicknes was so patient, as was admired of all: at all times being asked how she did, her smiling modest anſwere was, well I thanke God. Yea euen to the ending of her life, she delighted much to be in conference with preachers, and such as could furnish her with some spirituall comfort: and when preachers did visit her,

her, to pray with her: some fixe weekes before she died, not knowing she was sicke, I was desired to visit her, which I most willingly did, and not supposing her sicknes to be deadly, I began generally to speake concerning the good vse Gods children should make of the smallest and least of his visitations: she did hear me most attentiuely, answered me most godly, & as it appeared, with very great power & feeling in so young yeares, acknowledging Gods gentle visitations to proceed from his fauour and loue to his owne children, to their humiliation and triall, and for a good preparation to a better life. And at my comming away, these were her words so neere as I can remember, I pray you fir, commend me to God in your daily prayers. And as I often heard you publicly, to my great comfort, forget me not in your priuate prayers at home, and visit me oftner I pray you. Some eight dayes after, she was desirous to haue the communion, and out of her louing affection to me, who was the first that she had receiued of, so likewise now was she desirous to receiue it at my

my hands againe, which after I had made an exhortatiō to her, (being most desirous to be partaker of such spirituall comfort) I did minister the holy Communion vnto her, to her no small ioy and comfort (praised be God) as she did at that time most cheerfully confesse and tell vs. As she appeared to growe weaker, I was sent for againe as you know, dwelling three myles from her) I came vnto her, and after prayer stayed and had conference with her, concerning the estate, of both her soule and body, and in what good hope she was of life or death, willing said she to die or liue at the pleasure of God, and that she thanked God, death to her should be aduantage, she in patience did abide the Lords good leisure; and at this resolution I left her at that time, hauing spoken more at large in those her vsual and heauenly conferences, sitting her sicke estate. I must not omit diuerse worthy sentences, that she did vtter in her sicknes, and weaknes of body, as that now in this sicknes she had a more certaine feeling and knowledge that shee was the child of God, then
euer

ever heretofore in all her life time, and that hereby shee did feelee and know Gods great loue towards her in Iesus Christ. Being asked concerning life, whether she did desire life or not, her answere was she did not see wherefore she or any else should liue but to doe good, and that she desired not to liue at all, vnles that God in mercy would inable her to doe some good. That Night before shee departed, being much wearyed the night and day before, after that I had prayed, red and conferred with her, sitting her for approaching death, her louing mother desired her to leane to the wall and try if she could rest: her answere was, how shall I be able to pray then? As though she had said (which she did do) as Christ commaunds; I will watch and pray and be ready for death. Sometimes in her sicknes her mother would perceiue her as it were to be dismayed, and asked her the cause. But of a sudden shee was cheared, and found the comfort of the spirit, and all terror for sinne taken out of her sight: in so much that all feare of sinne, death

death and iudgement, was banished from her, and that shee beleeued by Christs blood, that she had a full and free pardon for all her sinnes, sealed in her soule inwardly by the holy Ghost, as outward by the receiuing of the blessed Sacramēt, & that death now should be a vantage to her: for most willing and ioyfull was she to render vp her soule to God that gaue it. Vpon Saturday last in the morning, little before the sun rising (hauing about the middle of the night, earnestly desired to read and pray with me,) her kind father came and told me, she appeared to be neare her journeyes end, and that she was desirous of prayer: I made hast, and came to her (her father, her mother, other her kinsred being present, and comming with all speed to see her last blessed farewell) I asked how she did, her answere, as alwaies before, (with great patience, and alacritie of a smiling countenance, finding her ioyes increasing) well I thank God. We ioyned all together in a short prayer (for so the time required) as it pleased God to assist me in speaking, her and them in assenting, with her
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eyes, and hands towards heauen, with such zeale and deuotion as I neuer did see greater in any person: and ending our prayers, with that most perfit patterne and substance of all prayer, set downe by Christ himselfe, although in great weaknes of voyce, and shaking hands: yet God strengthened her so, that she said after me euery word of that prayer: then did I aske her what she did thinke of the same ioyes of heauen and happy place, whither Angels were coming to take and carrie her. Her words were most comfortable thus: I feele them, am assured of them, it is but now in part, presently it shall be in a far greater measure. For you know this naturall body now, cannot see the tenth part of that, which quickly shall be. Hauing taken her farewell of some of her neere kinred, (that made hast to see this happy end) at last these were her words, neuer by vs to be forgotten; Come sweete Sauour, Come Christ Iesu my redeemer, and come quickly: desiring to lay her down, stretched forth her self and so slept, and made a quicke passage: for all this last prayer and comfortable

table speeches, were performed & don, within the compasse of halfe an houre, A rare and singular example, especially, in her sexe, and of her qualitie, I meane, young gentlewomen, whom for the most part, we see rather led away, by euill example, with pride, petulance, fantasies, toyes, fashions, bestowing their times idely, and vnnecessarily, in hearing, reading, seeking, singing, and speaking, of vaine, and sinfull subiects, By this time I hope you are perswaded with me, as I said, in the entry of my discourse of her, That this day is fulfilled, and vpon this gentle woman, whose corps here present, are to pay their tribute to the earth, according to Gods decree, *From earth thou comest, and to earth thou shalt returne:* and whose soule, is now, possessing those heauenly mansions, prouided for by Christ, for God hauing blessed her for the short time of her life, with the abundance of those blessing as you heard, now he hath referred her to possesse his kingdome, and to be with him for euer, which is all happiness. For blessed and holy was she in her life, now blessed, in her most singular

but and sanctified maner of death, but most of all and perfectly shall she be blessed, in the latter day, when that body going to dust, shall be resumed to her new glorified soule, and both in one, be filled with ioy and glory for euer.

There is indeed cause of present griefe, natural, to forgo one, so vertuous, so louing, so kind, & so religious: but consider wel, and remeber what she was, & how happy now she is, wee haue then greater cause of ioy, to vs all, ioy to you of her religious kinred, that you were in company, and so neere both in nature and spirit to her, ioy to you parents, both in law, and nature, that had such a Daughter Virgin on earth, and now espoused to God in heauen. And I must and doe ioy in my selfe much, that God gaue me that grace, to be minister, and pastor, to such a soule as she. Giue me leave to aske two obiections, and so end. The first obiection is, was she a virgin of so good qualities, and had she so many good parts in her, so vertuous, so louing, so kind, so deuout, so comfortable euery way? why then there is a great losse in the want of her: pittie that

death should so soon bereaue her friends and familiars, of all those good offices and comforts she might haue done to them. I answered, first in respect of God, because in his mercy and loue he had so replenished her, with all those good parts, to make her more fit for himselfe, and therefore did he take her to himselfe. 2. I answered in respect of her selfe, God in his wisdom did see that now, to take her was best for her, also, least shee should see or come to such miseries, as might happily haue fell out, if she had longer liued, either in matching of her to some man, not of her own good qualities, and disposition, which might haue bene a daily crosse to her, and grieffe to those that loued her. For her good, God in his wisdom would preuent this, and withall should not fruit be gathered when it is ripe, least it fall, or rot? Christ himselfe would now be a husband vnto her, now she is Gods, and God hers, all teares are wipte from her eyes: no dolor, no sorow, no crying, no paine, all things are made new to her, with her new husband. But yet will some say, it is in the very flower of her age,

age. My beloved, if first we consider what is the short time of the longest liuers dayes, compared with Eternitie, and fithens a thousand yeares in Gods sight, are as one day, we wil not stand vpon long life, but rather desire to liue and die wel, 60. yeeres, or fourscore, vnto which time some doe come, & that with much griefe, sorrow, and paine, *Esaie* 40. 6. All flesh is grasse, the young grasse as the old, and flourisheth as a flower, grasse growes soone, and soone decayes. *Iob* compareth the life of man to a shadow for vncertaintie, and in swiftnes to a Weauers shuttle, that quickly goeth from one side of the web to the other, *Peter* 2. 1. 14. to a Tent, soone vp, soone downe. *James*, to a vapour, that appeares and vanisheth quickly, 4. This shortnes of mans life made the Egyptians compare it to an Inne, where lodging for a night & gone. *Basil*, to a dreame, wherein are pleasing shewes, but beeing awake, are al gone. *Homer*, to leaues, that bud grow out, decay, and blow away. And many such comparisons we finde, both in sacred, and humane histories, painting out the vncertaintie of mans

life, together with the breuitie thereof, yea euen of the longest liuer. Since this is most certaine, that such as liue long in this vncertain fraile life, which is fraughted with miserie, liue but a short time in regard of eternitie. Then to die in the flower of age, (since death is the onely way to a better life, I say is the greater happines, as this gentlewoman hath died, she is thereby both free and happy. It is a good comparison fit for this purpose, that one *Anacharsis* vsed; That shippe, (saide he,) is most happy which commeth soonest to the haven: meaning being loaded: and so is that soule that is adorned with Gods graces as this was. And we must remember, there is no certaine time appoynted for all men to die: but people are like to the fruites, some come in season sooner, some later. Last remember, that we loose not our friends when they die, and espetially so blessed a death as she: our Lord is God of the dead and liuing. *Cirrus*, for to comfort his friends before his death, could say, *Thinke not when I am dead, that I am lost, or come to nothing.* Our corne is not lost, but returneth

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neth more bountiful with gaine: friends preferred, or going a long Iourney to Kings Courts, are willingly suffered to go, for their further preferment and honor. Much more then, let vs be contented vpon such occasions, to forgoe their companie for a time, since they go to so great honour, estimation, and Ioy vnspokeable, where wee that so liue, and belieue as this partie did, assuredly shall come and meete together, to inherit together: Through the merit of our Lord and only *SAUIOUR IESUS CHRIST*; To whome with the *FATHER*, and the *HOLY GHOST*, three persons, and one *GOD*, bee all honor, and glorie, might, Maie-
iestie and dominion ascribed
as due: For euer and e-
uermore. Amen.

FINIS.

